

The American Friend

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Vol. XVIII. No. 14

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BROADCASTING FOREIGN MISSIONS

Arrangements have been made for a series of broadcasts under the auspices of the Foreign Missions Conference over the Columbia Broadcasting System. The general title of the series will be "The World Mission of Christianity." The speakers on individual subjects are as follows: April 4—Mr. L. B. Moss, "Cooperation for a Better World;" April 11—Dr. J. C. Robbins, "Responsive India." The broadcast will be for a fifteen minute period, beginning at 3:30 Eastern Standard Time; 2:30 Central Standard Time; 1:30 Mountain Standard Time; and 12:30 Pacific Standard Time.

CHINESE METHODISTS ELECT FIRST BISHOPS

The first Chinese to be elected a Bishop in the Methodist Episcopal Church is Wang Chih Ping, whose elevation to this office is the result of putting into effect the decision of the last General Conference of the Methodist Episcopal Church, allowing the conferences in Asia to choose their own bishops. This is understood to be the first time in the history of the Methodist Episcopal Church that a bishop has been selected by any other body than the General Conference. The new step has been taken in order to allow the Oriental churches a larger opportunity in determining their own policies. Along with the distinguished Chinese, an American missionary who has rendered many years of service in China was also elected to the episcopate, Rev. John Gowdy, who was for several years the President of the Fukien Christian University in Foochow.

A NEW THING IN FOREIGN MISSIONS

The following paragraph, when it appeared in the report on "The Christian Message," adopted by the International Missionary Council at Jerusalem, seemed to many fantastic and theoretical: "We urge that every possible step be taken to make real the fellowship of the Gospel. The Churches of the West send missions and missions-of-help to the churches of Africa and Asia. We believe that the time has come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America to minister of their treasure to the spiritual life of those to whom they come." Now, however, although the Jerusalem gathering is only two years in the past, the British Conference of Missionary Societies, in accordance with the suggestion of the Jerusalem report, has sent an invitation to the National Christian Council of India to send a "mission-of-help" to Great Britain in the near future. The National Christian Council of India has voted to accept the invitation, and Bishop Azariah, the President of the Council, speaks of it as "a call to Indian Christianity to crystallize its own experience" in order that its representatives in the West may have a clear message to give. The names of the Indian Christians who will serve upon this deputation to Great Britain have not been announced, but it is expected that they will be named in the not distant future.

TRAINING FOR WOMEN IN THE PHILIPPINES

Until eighteen months ago there was not an opportunity for any woman in the Philippine Islands to get the exercise needed to keep herself physically fit, though, in so enervating a climate, such instruction was specially needed. Then an instructor, Miss Lois Weir, was sent to Manila by the National Board of the Young Women's Christian Association. This branch of work has proven immediately popular in every country in which it has been introduced, and the Philippines proved no exception. Miss Weir, in addition to conducting this work through the Association was beset by more requests for teaching it to other organizations than she could possibly grant.

In addition to her Association work she has for the past year been supervising the teaching of Physical Education classes for fifty captains who will teach it to the 800 girls in the Government Normal. Of this year's graduating class, thirty will go out to teach it in other parts of the islands.

R. O. T. C. IN COLLEGES GROWS APACE

In spite of considerable efforts to arouse public opinion against military training in American colleges and schools, the enrollment of the Reserve Officers' Training Corps in educational institutions shows an increase, according to a report of the Committee on Militarism in Education, an organization with Professor George A. Coe as Chairman, formed to oppose military training in the schools. The figures, as quoted by the Committee, show that in June, 1923, the enrollment of the R. O. T. C. was 92,851. In September, 1927, the figure had grown to 124,833. In 1929 it reached 126,453. One thousand eight hundred and twenty-five army officers or men are assigned to various educational institutions to give instruction in the various units of the R. O. T. C.

TWELVE LEADING INTERNATIONALISTS NAMED

World Unity some months ago requested one thousand educators, editors and men of affairs to indicate the ten living men and women who in their opinion wield most influence for international cooperation and world peace. Twelve names are given as the result of the Questionnaire instead of ten, for the reason that the ninth, tenth, eleventh and twelfth names received the same number of votes. According to this informal ballot, then the twelve leading internationalists are: Ramsay MacDonald, Aristide Briand, Herbert Hoover, Jane Addams, Mahatma Gandhi, Lord Robert Cecil, Frank Kellogg, Elihu Root, Salmon O. Levinson, Romain Rolland, Jan Smuts and Erich Marie Remarque. The Questionnaire gives evidence of the fact that human personality is no longer fulfilled by and within the confines of any national society but is compelled to make terms with an international society and a world opinion.—Editorial, *World Unity* Magazine for March.

A MUCH-PRIZED PROTESTANT PRAYER BOOK

The oldest Protestant prayer book in existence, according to experts who declare that it contains prayers of Martin Luther, leader of the Reformation, as he dictated them to his secretary about the year 1520, was brought to this country recently by its owner, Hans Trausil, a Bavarian poet. It contains a prayer of Martin Luther not known to have ever been published elsewhere. The manuscript volume of 136 pages, with thirteen lines to a page, is valued by its owner at \$25,000. It is said by the authorities who have seen it to be in the handwriting of Johan Agricola, the Humanist, who was Luther's secretary.

TO CELEBRATE FOUNDING OF PARLIAMENT

Iceland is having a millennium this year and in June will celebrate the one-thousandth anniversary of the founding of the Icelandic parliament in 930, which worked out a democratic constitution. The king of Denmark is now king of Iceland. The official opening of the celebration will be a religious service on June 26 conducted by the bishop of the state church, which is Lutheran. The American Unitarian Association among others is sending official representatives to Iceland in view of the existence of an Icelandic Unitarian Conference formed in 1901 by Icelanders in this country and Canada who are Unitarians.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

In Tribute to the Man of the Golden Heart

WITH increasing interest we have followed the impressive array of public comment upon the life and service of the late William Howard Taft. As always on such occasions, there is much written and said that is more or less accustomed and conventional. The discerning reader, however, finds on the whole, a ring of sincerity and a freshness of enthusiasm that compel his attention. What is back of such spontaneity of expression? It is true that no other man in our national history has had quite the same distinguished career of varied service. It is also true that no President has ever been so overwhelmingly defeated in a campaign for reelection. What is the answer? In seeking it, we may find some light on what makes an individual so highly appreciated, not only in political life but in other phases of activity, including the religious sphere.

Our first rather direct impression of Wm. H. Taft came through a university professor who had served as a member of the Taft Commission which established civil government in the Philippines. This was a most difficult mission, requiring not only sound statesmanship but an attitude of sympathy and a display of tact toward a high-spirited and sensitive people. Our elderly and somewhat cynical professor was not known for his enthusiasms, and we were all the more impressed with his manifest admiration for his former Chief who had done a hard job conspicuously well. To begin with, then, he had ability and he devoted it unreservedly to the public service. No one could ever accuse Wm. H. Taft of prostituting capacity or position for selfish or ignoble purposes.

Most common of the explanations given of Mr. Taft's popularity is this: that he proved himself a "good loser," following the disastrous election of 1912, in which he carried but two states, Utah and Vermont. On two or three occasions it was our privilege to be in company with him in 1916 and to enjoy the famous chuckle which preceded humorous allusion to the collapse of his political fortunes. Good sportsmanship in defeat has a universal appeal but requires tests difficult to meet, especially when unfairness and misrepresentation seem clearly involved. When defeat and loss of position come to Number One, invariably there are extenuating circumstances which are held to offer good reason for being righteously indignant. But Mr. Taft had a spirit that was too big for resentment and too genial for rancour. No man of dignity, pride and ability, could have suf-

fered the defeat which came to him in 1912, accompanied by the bitter, personal opposition of the rival who had been his friend, without being deeply hurt. Yet no word of bitterness or reproach did he utter. Putting defeat and disappointment behind him, he kept the "sunny side up" and won his way into the hearts of his countrymen.

There was about Mr. Taft a humanness that endeared him to those with whom he came in contact. There was no pride of position, no aloofness, no standing on ceremony. When he wanted to see a man he would often call upon him at his office instead of asking the man to do the calling. He exemplified a sense of equality which men high in office hold in theory but do not always manifest in every day relationships. He was considerate and cordial.

It is agreed that he was tolerant, but we find a striking explanation of his religious tolerance that has arrested our attention. One writer says his tolerance grew out of his absolute faith in God and his firm conviction concerning Him. This is worth consideration. It is rather commonly held that firmness of faith and strength of conviction justify a degree of intolerance.

Withal, however much we may have disagreed with Mr. Taft, we may join with Justice Holmes, who generally disagreed with him on the Supreme Bench, in hailing him as the man with the golden heart. And the same qualities of heart which endeared him to the Nation, will endear us all to those with whom we live and serve. Greatness is not quantitative but qualitative.

How Propaganda Cleverly Stalks Abroad

WILL the human mind ever cease to be hopelessly gullible? Sometimes we are inclined to doubt it. It seems that in spite of the steadily rising standard of human intelligence, in spite of the fact that time after time the public has been shown how it has been victimized by silly and malicious propaganda, it is ever ready and even eager to be fooled again. We cite as an example the atrocity stories of the war period which have been so thoroughly exploded. Within the past few months the world has been similarly treated to a barrage of hectic stories of atrocities in Russia in connection with religious persecutions.

Common sense and the second sober thought should have sufficed to make the public discount very heavily these lurid tales. While the Bolshevik

regime is credited, and truly credited no doubt, with waging an aggressive world-wide war of propaganda against capitalistic government, it can be said on the other hand that no country in modern times has been so persistently and universally reviled as has Russia. Economic, political and religious conservatism—and that is an unspeakably abusive triumvirate—has done and is doing its best, or worst, to discredit and overthrow the Russian experiment. Having stopped at nothing in the way of misrepresentation, what more natural than that these reactionary forces should seize upon the anti-religious policy of the Russian government as a means of capturing the support of organized religion for their campaign to break down the Bolshevik system? This they are now seen to have done by circulating the atrocity stories. The real motives back of this attack were clearly financial and political, but the churches rose to the bait and protests and petitions and days of self-righteous prayer became the order of the day.

Clear sighted enough to sense the situation, Prime Minister MacDonald early sounded a note of warning to the Church lest it be thus put in a false position, and it has developed that his admonition was well justified. The *Manchester Guardian*, than which no journal published is more trusted for accurate and unprejudiced information, has exposed the unscrupulous methods of the atrocity-mongers and has shown that their stories will not bear investigation.

English Friends writing in *The Friend*, speak out strongly against the complacency and insincerity with which the hue and cry has been raised against Russia. "There is a certain grim humor," says Joseph Southall, "about the idea of the churches of England and of Rome denouncing persecutions!" E. Vipont Brown calls attention to the fact that the papers that have been so shocked at the persecutions by the Soviet Government allowed those perpetrated by the old Tsarist Government to pass unnoticed. Neither had they anything to say against the persecution of conscientious objectors during the war.

That there is and has been persecution in Russia, no one can deny. It also existed with great severity in the good old days when the Orthodox but corrupt and priest-ridden Church was in high favor as the handmaiden of ruthless autocracy. We seem to forget the days when we listened to men like George Kennan give us the shivers with the portrayal of life among the Siberian exiles. It is true that the Bolshevik Government is waging war against organized religion, for fundamental reasons which have been set forth in these pages by David M. Edwards. As to whether this opposition is aimed primarily against religion *per se* or against its political implications, there is conflicting evidence. We do not presume to say. We do deprecate, however, the credulous state of mind that leads good people to become the easy dupes of designing propagandists. "But alas!" as an English Friend puts it, "it is so pleasant to be furious about other people's sins, whether real or imaginary."

It is a matter for encouragement that there are discerning groups who have not been swept off their feet by the popular outcry. On another page we publish a careful statement of interpretation which comes from the Fellowship of Reconciliation. Also, we con-

clude this editorial with a statement issued by nearly one hundred religious leaders in and about New York City, among them such men as Henry Sloane Coffin, Reinhold Niebuhr, Harry F. Ward, Harry Emerson Fosdick, Paul Jones, John Haynes Holmes, Bruce Curry, W. Russell Bowie, Harrison S. Elliott and Jerome Davis.

"We, the undersigned ministers and other Churchmen, recognizing the naturalness of the protests against the anti-religious campaign in Russia, regret that a note of humility and a recognition of the historical facts which have caused this policy have been omitted from these protests. The Church in Russia has tended to align itself with the instruments of oppression against which the Revolution was a reaction, and we confess that all religious institutions have contained this tendency to become identified with the dominant economic and social order of their environment. Indeed, we believe that anti-religious Communism is a product of the failure of the Churches to recognize their obligations to the social and economic needs of the people.

"We feel that the protest, with its implications of diplomatic pressure, will succeed only in further antagonising the Russian people who are already interpreting the move as a hostile political gesture. We also fear the grave danger of the Church being used by those who oppose Russia on other than religious grounds.

"While we deplore the intolerance which induces the Soviet Government to prohibit the free exercise of religion, and hold no brief for Communism as a political creed, we believe that whatever values may be born out of the Russian social experiment should be given the opportunity to mature.

"In dissociating ourselves from a protest which tends to raise higher already existing barriers, we would urge a discriminate appreciation of all efforts to bring about a closer mutual understanding between the Russian people and the outside world. We, therefore, believe that the most strategic method of combating the anti-religious policy of the Communists is to prove to them that their policy is based upon a distorted conception of religion, and that this can best be done by increasing our own efforts for a cooperative and just society."

Another Straw Vote Is Heard From

Returns of entirely different complexion from those of the *Literary Digest* are given by the *Pathfinder* in its issue of March 22nd, reporting final figures in its national prohibition referendum. The returns include reports from every state in the Union. Instead of asking but three questions they propounded seven, the results being as follows: For prohibition as it is, 57,953; for government sale of light wines and beer, 75,604; for government sale of hard liquor, 56,502; for return of saloon, 15,444; for private sale at non-drinking places, 24,252; for stricter enforcement of present prohibition laws, 214,873. The *Pathfinder's* figures, in view of the nature of that paper's circulation, reflects sentiment in the small towns and rural sections of the country as the *Digest* poll cannot do. The *Pathfinder* vote, therefore, gives a very helpful and encouraging check-up on that being broadcast by the *Literary Digest*.

Telling the Judiciary Committee

Statement Presented by S. Edgar Nicholson

THE first question to be considered in this discussion is the nature and purpose of the prohibition of the liquor traffic. This supersedes in its importance any incidental element relating to its operation, but having much to do with the practical details of its operation.

LIQUOR TRAFFIC A PUBLIC EVIL

It is a favorite argument of the opponents of prohibition that the right to determine what one shall eat, drink or wear is as sacred and fundamental as the right to religious freedom. They who hold this opinion fail utterly to differentiate between the liquor traffic and the use of intoxicating liquor on the one hand, and other business interests and the use of other commodities on the other hand.

The prohibition of the liquor traffic rests fundamentally on the public recognition of its evil effects. Upon no other basis would its constitutionality be sustained. The application of this rule is not exceptional.

It is a basic principle of social responsibility that when any usage comes to be recognized as immoral—or evil, which is the same thing—that usage must be abandoned in the interest of the public good, either by common consent or by compulsion of the social power. It is equally a basic principle of jurisprudence that when such determination has been reached and the legislative power has been invoked to correct or prohibit the usage, its actions will receive inevitably the approval of the highest judicatories, as being the exercise of sound and basic principles of government. Prohibition of the liquor traffic has received this approval by the highest courts in the United States.

One does not have to rely on the affirmations of propagandists in determining whether or not the liquor traffic is an evil and prejudicial to the public good. Through a long line of decisions by the courts of our country, its evil influence upon private and public life has been recognized as the basis of both regulatory and prohibitive measures. These decisions will readily be recalled by the members of this Committee and I do not need to take your time for specific citations.

It was inevitable that the liquor traffic sooner or later should fall under the ban of governmental disapproval, for it cannot be fitted to an age which must adjust itself to the niceties and intricacies of science and modern invention. No more can it be adjusted to an age of developing spiritual discernment, which sees in every man a potential brother and in every nation a potential subject of good will, whose neighborliness depends so much upon the clean life and unfettered capabilities.

The fact that moral men may drink and remain moral does not alter the nature of the institution or the problem it produces. No system of control in Canada, Sweden, South Carolina or any place else, has ever been able to compensate for the evil which liquor imposes upon human society. As in the case of other admitted evils, whether in the social or individual life, the only remedy is that of elimination. If there be rebellion against the remedy the solution is more prohibition, not less. No chains are strong enough to control permitted evil and that has been the history of the liquor traffic throughout the centuries.

NOT A STATE ISSUE

Much has been said here about the importance of state determination in respect to the liquor traffic. Few evils can be localized. If centered in an individual, others are bound to feel its influence. If centered in a state, no boundaries can curb its disaster. It is a scriptural law that is true in all the

experiences of life, that if one member suffers all must suffer.

My own state of New York cannot arrogate to itself the right to practice an admitted evil and shift all responsibility for its influence upon the sisterhood of states. America cannot go on a debauch in spots without injury to the whole nation. If liquor and the liquor trade are not exceptional and hazardous, no state should be permitted to ban them and no court would give it that right. If they be hazardous and evil in their effect upon society then no state can afford to harbor them and should not be permitted to do so.

Prohibition came only as the last alternative of a sorely tried people. The call for state determination, like that which now exists in Canada and which has been urged before this Committee as a remedy for existing ills, is merely the immodest request for a victorious reform to surrender the field to the enemy.

THE EFFECTS OF PROHIBITION

Our opponents have put much into the record about what they have styled are the bad effects of prohibition. What they were really talking about was the bad effect of intoxicating liquor which the Eighteenth Amendment and the Volstead law prohibited. To say that the speakeasy is the product of prohibition is to belie the record.

While a resident of the state of Pennsylvania, between 1904 and 1910, at the time the Brooks High License Law was proclaimed by the wets as the model license law in the United States, I authorized an investigation in the cities of Philadelphia and Pittsburgh, which disclosed the fact that in Philadelphia there were more than 2,000 persons paying the government tax as "retail liquor dealers" over and above the saloons and hotel bars existing by permission of the Brooks law, plus the drug stores which presumably were doing a legitimate business. In the city of Pittsburgh there were nearly 2,000 such persons.

In spite of open rebellion against prohibition during the last eight years, prohibition has produced three well defined benefits which I will not take your time to elaborate, but the merits of which I shall be glad to debate on any forum anywhere with anyone who questions their accuracy.

First, it has greatly reduced public drunkenness throughout the country, even in New York City. Five and a half years ago I saw more drunkenness in five days and nights in the city of Berlin and immediately thereafter in the same length of time in the city of London, than I have seen in America since returning home, and within that time I have been in practically every large city of the country except two on the western coast, in most of the second class cities and in hundreds of the third and fourth class cities of the country.

Second, according to the statements of economists of high standing and of business men by the thousands, prohibition has had no little part in warding off a financial panic in the United States which was freely predicted as the result of the Great War.

In the third place, there are today hundreds of thousands of homes in which for the first time—and all because of prohibition—there is more food in the home, the children better clothed and there is far more of domestic happiness. Thousands and thousands of our people now own their own homes because of prohibition, and the principal reason why thousands of others have not reaped like benefits is because of persistent rebellion on the part of certain elements against our prohibition laws, which has given encouragement to the bootleggers and other illicit traffickers.

Before the Association Against the Prohibition Amendment has earned any right to tear down our prohibition policy, before Mrs. Sabin, Mr. Atterbury, Mr. DuPont and others have earned any right to talk about the evils of prohibition, they are obligated by considerations of the highest duty to present here a workable plan to the American people that will give every promise of providing a substantial remedy for the conditions which they deplore and which will be a guarantee against a return to the evils of the old saloon and the old liquor traffic. This they have not done except by certain casual references to Canada and to the possibility of state determination, neither of which is any remedy at all but which in the nature of things would only multiply existing ills.

In closing I would suggest five remedies for existing conditions:

1. Let Congress pass without delay the proposition of the President and that of the Wickersham Commission to transfer the Prohibition Unit to the Department of Justice, so that the Chief Executive can establish forthwith a program of effective enforcement.

2. Let Congress hasten to pass remedial measures for the more efficient and speedy trial of liquor cases, either those suggested by the Wickersham Commission or those of its own preparation, and in trial cases where juries acquit in the face of plain evidences of guilt, let the trial judge dismiss such juries and call for new panels for succeeding cases.

3. Let the prohibition unit cease its policy of transferring efficient administrators and agents before ascertaining the probable effect locally of such transfers, and let it stop using officers who do not have the confidence of the prohibition public.

4. Let the states take on new life in their own enforcement matters, and let all the prohibition agencies and the prohibition public combine to see that this is done.

5. Finally, let the friends of prohibition cease their emphasis upon technicalities and their proposals for radical and untried methods, and let them center their endeavors, both educative and remedial, upon the essentials of observance and enforcement.

I am not one of those who contend that the Volstead Act is necessarily the last word on matters herein involved, but I join all friends of the prohibition cause in saying that if there are to be any changes, Congress is charged by the highest considerations of duty to see to it that these are wholly in the direction of better observance and more efficient enforcement.

The Lord's Prayer Under Military Duress

BY MARY MENDENHALL HOBBS

Although the writer of these verses needs no introduction, a word of explanation is due her. For some years she has not been able to see to read or write, and for that very reason, no doubt, her eager mind has perhaps been all the more active. Pondering on military training in our universities, and particularly in some church colleges, she committed her thoughts to what she calls "mechanic verse—not poetry." When F. S. Blair of Mt. Holly, N. J., visited the Hobbs some time ago, she recited the verses to him and gave him her reluctant permission to write them out for publication.

Our Father in Heaven, do we hallow Thy name,
By preparing our sons to fight?
Can blood soaked fields and heaps of the slain
The world in Thy kingdom unite?

If our church-trained sons are harnessed as cadets,
If they march to the fife and the drum,
If they gird them with swords and carry bayonets
Can they pray Thy kingdom come?

If they learn the quickest way to put men to death
By practice with pistol and gun?
If they inhale hatred with each precious breath
Can they say Thy will be done?

Do they learn to manipulate cannon and tank,
To maneuver for glory and fame,
By slaying their fellows, rank upon rank,
Thy will on earth to proclaim?

Can the War Department give sunshine and rain,
By means of which nations are fed?
Will it sow the seed or harvest the grain
To give us our daily bread?

We have taught the boys in the Bible School
The commands which to us have been given.
Will the general practice be the Golden Rule
And forgive as they'd be forgiven?

When the troops are ordered to mobilize
As is said, in defense of the nation,
How many think you will then realize
They are led not into temptation?

When thrust into the pit of the war demon's lair;
When all iniquities revel;
Whose faith can trustingly offer the prayer,
Deliver us Lord from evil?

What of the kingdom and glory and power,
We are taught are our Father's alone?
All these the war lords now claim as their dower,
Scourging such as deny them this throne.

Can the church say amen to this Christless creed
With its dogmas of brutal force?
Can it sanction slaughter by word or by deed,
Or bless its terrible course?

Then, have we with Peter our Lord denied;
With Judas, our Master sold:
We have all of our preaching stultified,
And our freedom bartered for gold.

He was bought by the priests for a sum of gold,
The price of a potter's field;
Shall we sell him now, as was done of old,
For what a graveyard can yield?

Can it be that time has gone back in its flight;
That the shade has turned back on the dial;
And we are again in that terrible night
With Peter and Judas on trial?

In confession and creed, in church trial for doubt,
We have vehemently cried, deify him;
When the bugles blow and the war-lords shout,
Shall we yell with the mob, crucify him?

I wonder sometimes if we are Christians at all,
Or barbarians trigged out for a show;
Lord, Lord, when in trouble we fervently call,
But are we Christians whom Jesus would know?

If the Church will arise and come with her King
Away from the desert of hate,
They will purge the earth of this horrible thing,
And the Kingdom of God create.

Guilford College, N. C.

From Our London Correspondent

Letters of Observation and Comment

THREE thousand fewer clergymen in the Church of England in 1930 than there were in 1914; the average age of those in service 57; clergymen endeavoring to serve whole parishes and do the work that would, to be well done, require entire staffs; small villages transformed, on account of shifts of population from the large city to suburban residence, into cities of from 7,000 to 10,000 population with little or no increase of church facilities, thus leaving large masses of people unserved by the church. These and other facts are brought to light by a survey of the actual status of the church in England. Bishop Chelmsford is appealing for 150,000 pounds (\$750,000) to erect new churches in Essex. Should his program be successful in its entirety there would even then be only one church for each 14,000 population in his diocese.

Much effort has been put forth in recent years to increase the number of young men for the ministry, but it has met with only small success. The attractiveness of other occupations as compared to the ministry, together with the unattractiveness of the ministry on account of its conservatism and indisposition to grant men freedom of thought, are advanced as reasons, in part at least, for the dearth of candidates.

This dearth of clergymen seems fated to destroy in England a system that has existed for twelve centuries, namely, that which provided a church and a parson resident in every village and hamlet whereby the religious needs of the people could be served and a center for the social life provided. The scarcity of clergymen is forcing the assignment of young, unprepared "juniors" to "livings"—men who are unfit to cope with the needs of their parishes. The effect of all this on the entire life of the English, should it continue for a decade, can scarcely be imagined. It seems that the leadership of the Church of England is fully aroused to the situation; whether or not it can be met is questionable.

AUTONOMY FOR CHURCH IN INDIA

An action of much significance has recently been taken in granting entire independence, "autonomy," to what, up till now, has been called the Anglican Church in India. By this action the name becomes the "Church of India, Burma and Ceylon." The Church in India has legally, but only nominally, been a part of the Church of England, bound by the ecclesiastical laws, with no power to legislate for itself. This action is the result of a complete change in the membership, which formerly was almost wholly British, whereas at present these form only

a fragment of it. The Bible has been translated into every language and dialect and the service is conducted by native pastors in the language of the people. This action of the Anglican church in "setting off" (to use a familiar Quaker phrase) the Church of India, Burma and Ceylon is in harmony with British policy and practice, whether it be in government or church, namely, to grant independence whenever there is adequate ability to handle affairs.

DO WE KNOW WHO IS KNOCKING?

There is one picture in St. Paul's that always fascinates me and claims several minutes of my time whenever I visit there. This is Holman Hunt's "Jesus at the Door," or as it is more commonly known, "The Light of the World." A gentleman told me that he was standing before the picture one day when a man by his side addressed him. The man was dressed in worn, tweed clothing. He was evidently a farmer and his broad burr betrayed his Scottish blood. He addressed the gentleman as follows: "Why does he stand there? There is no way to open the door." The gentleman told him that that was just the point of the picture. "The knob is on the inside." The farmer meditated for a moment and then said: "Ay, Ay, Sir, that's beautiful. I must open the door meself."

This reminds one of the little child who was looking at a copy of this picture. His father was reading the paper. After a while he asked: "Why don't they open the door?" The father, engrossed in his reading, made no reply. After a time of silence the child said: "I know why they don't open the door. They don't know who is knocking!"

In many situations is Christ being treated in this way! He is knocking at the doors of the legislative halls, courtrooms, council chambers, yes, even at the door of St. James' Palace in London; but apparently they don't know who is knocking, for they let him stand and knock while they talk of "global tonnage," "categories" and fondle the idea that preparedness means protection.

The several hundred thousand pounds of required repair work of St. Pauls, of which we have written before, has been obtained by popular subscription. Now that the fund has been completed, Canon Alexander has been compelled to refuse further funds. One would-be donor, upon being told that no more funds were required, said: "You are the first parson that I ever heard say that no more money was wanted."

The return of Sir Esme Howard from his post as British Ambassador to the

United States to his homeland was made the occasion of a celebration by the "Pilgrims." Ambassador Dawes proposed the health of Sir Esme. He referred to the fact that three of the ancestral grandfathers of Charles Francis Adams, the present Secretary of the Navy and one of the American delegates to the London Naval Conference who was a guest at the dinner, were Ministers to the British government, two of them afterwards becoming President of the United States. The speech of Sir Esme gave abundant evidence of the splendid understanding of the leading statesmen of both countries. Some of his utterances were of intense interest and great significance. "Since the War," he said, "Americans have become more universal, less isolated than before. They have discovered that George V. and not George III. is on the throne of England."

Two things he held to have contributed to the change of attitude of Americans toward Great Britain. One was the settlement of the Irish Question which had taken this question out of American politics; and the other was the debt settlement with the United States. This settlement has given Great Britain a name for extraordinary financial honesty and integrity. Nothing could have done more towards establishing good understanding and good business relations. He stated that he considered the money England would pay to the United States a good investment; but he added that if ever the people of the United States should come to think that it would be in their own interests to suggest a revision downward, the English people might perhaps be persuaded to give it favorable consideration!

HERE SPEAKS AN AMERICAN!

The superiority of the American plan of government over the parliamentary type of Great Britain, and of most continental countries, is shown by the recent happenings in France where the frequent changes of administration and the enforced resignation of governments on the most trivial of pretexts reveals the damaging possibilities in the form of government in vogue in that country. To be sure, the French plan, because of the repugnance in that country to reverting to a general election upon the fall of a government, is an extreme example of the European parliamentary type, but the same possibilities are, in varying degrees, found in all these countries, even in England.

It cannot be strictly said that France has a government of the entire people. The Ministry is in most cases the government of a coalition of political parties. In the United States the government in power is the choice of a majority of the electorate—at least of those who exercise their right of franchise—and this government remains in power for a stated term,

when the country is given an opportunity to express its approval or disapproval.

The European parliamentary type opens the way for political intrigue to be utilized for the purpose of forcing the government in power to resign, sometimes for insignificant reasons or for no reason. Of course, the British Government is the best example of the European parliamentary type, and any government, no matter what political party forms it, becomes "His Majesty's Government" and loses its party distinction to a rather large degree; nevertheless the "opposition" has constantly the temptation to compel its resignation and not always for substantial reasons. The right of a resigning government to "appeal to the country" tempers the avidity with which any "opposition" opposes the policies of an existing government.

The newspaper accounts of the behavior in the Chamber of Deputies when M. Tardieu came before it to read his declaration of policy, presents a picture that requires some credulity to credit. The hooting, howlings, catcalls, slamming of desk tops to create noise to drown out the voice of the speaker would be more appropriate to a conclave of African tribes than to a civilized country. Just how deep does modern civilization go? Is it just a thin veneer? Napoleon said, "If you scratch a Russian you will find a Tartar." Perhaps that is still true of Russians, but one wonders if it is more true of them than of other nationalities. For the legislators of a great nation to behave as a group of schoolboys is insulting to the dignity of the people they serve.

WHAT VON TIRPITZ TEACHES US

In the death of Grand-Admiral Von Tirpitz there passes from the scene another of those whose thinking and acting not only made the great World War possible but inevitable. His zeal in making Germany a great naval power, in transforming her coast guard into a navy competent to sail the high seas and challenge even the supremacy of Great Britain, contributed largely to the imperialistic policy of Germany, giving her an insatiable appetite for world power and a confidence in her ability to achieve it. The biography of this man will, if carefully and understandingly read and interpreted, convince anyone that preparedness is the surest route to war.

Always an implacable hater of Great Britain and consequently bitterly opposed to the conciliatory attitude of Bethmann-Holweg toward that country, Von Tirpitz attributed the loss of the war to the moderating influences and practices of the last Chancellor of the German Empire and remained to the end an unrepentant believer that might makes right. His moral sensibilities were

so warped that he never surmised in the least how largely his own sinister point of view was responsible not only for the war itself but for the terrible ruin that came to his own beloved land. Slowly but surely those who held the theory of military preparedness that made the World War inevitable are passing from the scene. It is to be hoped that none are being raised up to take their places.

FIRST IN HEARTS OF COUNTRYMEN

President T. G. Masaryk of the Czechoslovak State, whose eighty-first birthday was celebrated in many lands on March 7th, is one of the greatest figures of our time. His achievement in securing recognition of his country by the Allies during the Great War stands out when viewed in detail, as one of the most signal triumphs of its kind in all history. Its accomplishment was made possible by the profound knowledge of the history of his people and by an unswervingly accurate interpretation of the state of affairs in the Austrian Empire. President Masaryk's work may be summed up in the statement: he forged for his people a philosophy, a patriotism, a constitution and a model state.

TWO PICTURES IN CONTRAST

The fickleness of public opinion was graphically illustrated the other day by two pictures in one of the London dailies. One was a picture of a big burly London Bobby with a struggling woman in his arms. He was forcibly expelling her from the House of Commons. The other was of a statue of a woman and of great crowds of people attending the unveiling ceremonies. The two pictures were of the same woman, Emeline Pankhurst. There was a day, and not so long ago, when she was thought of in terms of detestation bordering upon horror; but today, within three years of her death, the whole nation honors her by the unveiling of a statue to her memory erected within a short distance of the Houses of Parliament, the man who was Prime Minister when her measure for the full enfranchisement of English women was passed being the orator of the occasion. He confessed that he had

STAR WORDS

It seems to me that stars at night
Have very much to say;
Yet never have they said a word
Of dark; in subtle way
Implied that any change had come
From day because of night—
Just blink their joy the hours through
And tell me that the light
Is just as bright in darkest time
As it is in the day.
Yes—it seems to me that stars at night
Have very much to say.

FLORENCE GLORIA CRAWFORD.
San Francisco, Calif.

at the beginning opposed her. Thus does the "Aprilic" fickleness of public opinion once more declare its characteristic.

BEST LOVED AND BEST LICKED

More space in the British press has been given to matters related to the death of William Howard Taft than to any similar subject since our sojourn in England. Evidently Mr. Taft was greatly admired by the British people. Attention has been called largely to the contribution he made to peace. Mention was made of the admirable conduct of Mr. Taft, when, because of the action of Theodore Roosevelt in forming a third party, he was defeated for a second term for the Presidency. He was a "good loser," and almost at once entered upon his duties as Professor of Law at Yale University. In that connection may I tell of a personal experience. Mr. Taft, in 1916, gave the Commencement address at Penn College. In presenting him to the audience I spoke of him as the best beloved ex-president living. Mr. Taft arose and gave one of those inimitable chuckles—the kind that began away down in the subterranean regions of his being, welling up and out and ending in a falsetto chuckle. Then after fully enjoying his merriment, he said, also in that inimitable "Taftian" manner: "Well I don't know that I am the best loved ex-president, but I sure am the best licked ex-president." D. M. EDWARDS.

INDIANAPOLIS INNINGS

First Friends Church has instituted a Community Night. The Monthly Meeting sponsors the project and employs a physical director. Handbills announcing the program and hours were distributed in the immediate neighborhood for two consecutive weeks. No response came the first week, but nine boys appeared the second week, and the number since then has run beyond thirty. Their meeting lasts from 7 to 9 o'clock. At their own request a similar class has been arranged for neighborhood girls from 3:30 to 5 o'clock. A number of these youths have voluntarily entered the Sunday school and some have joined the scout organization.

Eighteen boys and girls are enrolled in a pre-Easter class taught by the pastor.

Dr. Jesse H. Holmes of Swarthmore College spoke in two services on Sunday, March 2. Special programs for March include a concert given by the combined Earlham College Glee Clubs, and addresses on church nights as follows: March 7, Miss Nellie Young, Superintendent of Children's Division of Indiana Council of Religious Education; March 14, Dr. W. R. Jewell of the Educational and Missionary Departments of the Baptist churches of Indiana; March 28, Dr. A. D. Beittel, Biblical Instructor of Earlham College.

Starving Indian Children

Facts as Tragic as the Headlines

MUCH has been said and written since 1928 about the under feeding of Indian children in our Government boarding schools. The facts back of these harrowing stories, as well as why and how they came so suddenly to public attention, should be known by every American, and certainly by every Friend.

In the spring of 1926, Dr. Hubert Work, then Secretary of the Interior, initiated correspondence between his Department and the Institute for Government Research, which resulted in a comprehensive survey directed by the Institute, between November, 1926 and June, 1927, of the educational, industrial, social and medical activities maintained among the Indians by the United States government, also of Indian property rights and their general economic conditions.

The Institute for Government Research is an independent association of citizens for cooperating with public officials in the scientific study of government, with a view to promoting efficiency and economy in its operations. It is entirely supported from private funds and its survey of conditions among the Indians was also privately financed.

Mr. Lewis Meriam, a member of the permanent staff of the Institute, served as technical director of the Indian survey, having associated with him a carefully chosen group of nine other specialists who cooperated with him throughout the entire survey and preparation of the report regarding it. This Survey staff included eight men and two women, of whom one man was an Indian educator and each was a specialist in some particular line—law, economics, history, family life and activities of women, health, education, agriculture, or other phases of research important for purposes of the survey. They spent seven months among Indians in all parts of the country and their report, published early in 1928, made a volume of 847 pages, but is so clearly written, well classified and interspersed with so many illustrative incidents from personal experiences in Indian homes and schools and conferences with Indian chiefs or councils, that it is fascinating reading for anyone interested in Indian welfare. The volume is also splendidly indexed.

STARVATION, BLINDNESS AND DEATH

The revelations made by this report, known briefly as the Meriam Report, were astonishing and shocked the country. The Report showed that unintentionally and largely through thoughtless neglect, our Government Indian Service had become so crippled by incompetence,

inefficiency and lack of financial support that resulting conditions among the Indians had caused thousands of preventable deaths, produced countless cases of unnecessary blindness, had starved more than a quarter million of Indian children to a degree which rendered them especially susceptible to disease, had failed to provide even a standard grade school education in the average government school and left thousands without schools of any kind; had allowed increasing loss of Indian land to white exploiters, and often handicapped rather than aided Indian progress. Even this list of our failures in relation to the nation's wards is far from complete, but it suggests what Mr. Meriam and his colleagues immediately discovered by their survey. The following brief statements of some of the findings of the Meriam Commission illustrate conditions revealed.

There are twenty-seven thousand Indian children forced by the Government of the United States into its so-called boarding schools. In these schools the food allowance averages eleven cents a day per child—supplemented in some schools by products of the school farm to the equivalent of twenty cents per day. Thirty-eight cents is a minimal estimate of the amount required to supply food for an adequate standard of nourishment.

The children are undernourished to the point of starvation—using the term "starvation" in its technical, medical sense of a condition involving insufficient food and inadequate diet such as to render persons specially susceptible to disease.

Indian children in boarding schools are forced to do industrial work which would be inhuman if imposed upon well-nourished children.

They are sometimes housed in unsanitary fire-traps.

ONE IN TEN TUBERCULAR

The boarding schools are generally crowded beyond their capacity so that the individual child does not have sufficient light and air. The boarding school dormitories are generally of the congregate, institutional type so that those who are below par in health cannot be isolated from the others. Contagious diseases under these circumstances have almost free scope.

Estimates supplied by the Indian Office place the number of Indians with tuberculosis, either active or arrested, at over 25,000, or approximately one in ten. The prevalence of tuberculosis in boarding schools is alarming. Children in advanced stages of the disease are sometimes returned from the boarding

schools to their own homes, where no adequate provision is made for their care or for the protection of others from contagion.

HASTY OPERATIONS DEFORMING

Trachoma is the second most prevalent disease among Indians, more than six thousand cases having been reported by government physicians in 1926. Trachoma produces permanent injury to the eyes and frequently results in blindness. It seems to be both contagious and promoted by deficient diet. The United States Public Health Service recommended in 1913 that all Indian children having trachoma should be segregated, but the Meriam Survey found only one school in which effort was being made to segregate and that school had begun the effort in 1927. Children with trachoma were subsisting on the same faulty diet as others.

Moreover, by a too hasty decision as to the curative value of a certain surgical operation, every Indian agency physician in the government service, many of whom were without sufficient training, had been ordered in 1925 to learn the treatment of trachoma by this surgical operation and to perform the operation when cases seemed to justify it. More than two thousand Indians were subjected to this deforming operation in the one year of 1926, many of them being little children. After more careful study, so much doubt developed as to the success of the operation as a cure, that its use was prohibited, after the Meriam Survey in 1927, except by special permission from Washington.

The fundamentals of sound public health work are still lacking in the Indian Service. No effective program of preventive medicine has been established, hospital equipment is antiquated and, taken as a whole, practically every activity undertaken by our national Government for promotion of the health of the Indians is below a reasonable standard of efficiency.

STARVING MINDS

Government schools for Indians are distinctly below the accepted social and educational standards of school systems in most cities and the better rural communities. The chief explanation of this deficiency lies in the fact that the Government has not appropriated enough funds to permit the Indian service to employ enough teachers who are properly qualified for their task. Salaries of Indian school teachers average only from one-fourth to one-half of the average salaries paid in American schools surveyed by the National Education Association. The usual time for examining candidates has been so late in the year that those best qualified were already employed, and standards have been so low that anybody might apply. The re-

sulting turnover has been exceedingly high. In one school visited by the Meriam Commission in March, 1927, there had been twenty-six teachers since September for the eight school rooms. One room had had ten different teachers and only two of the eight rooms had in March the teachers they started with in September. The Meriam Report comments that for Indian children in special need of such understanding as comes only after a slow process of getting thoroughly acquainted, such frequent changes almost nullify any good effects of maintaining a school at all.

The Government is attempting the difficult job of Indian education with untrained and to a certain extent even uneducated people. The Meriam Report states that at the present time only a comparatively small number of school teachers and principals in the Indian Service could qualify on the basis of standards required by our better public school systems.

ADULT EDUCATION NEEDED

It is especially true among the Indians that no educational program can be complete which does not include efforts to reach adults as well as children. The Meriam Report comments on this fact, in part, as follows:

"Some of the more important forms of adult education that need to be provided for Indians are those that affect directly home and community. It will be necessary to have high-grade field workers, with family case work training and experience, for service between school and home, to supply what many public schools are not yet ready to furnish and help build up normal family life economically and socially. It is here that the churches have a special opportunity. * * * One or two missionaries have caught the spirit of community houses, home visiting, and other types of social service, but they are few and far between. The churches could do an important pioneer service by undertaking something of this sort with the Indians."

WHAT WE ARE DOING TO HELP

If members of the Meriam Commission had visited all of Friends Oklahoma Missions we venture to suggest that the "one or two missionaries," referred to above would have been slightly multiplied, for the type of social service here commended to the churches is foundational in the work of each of our Missions. At least one of our missionaries is a trained nurse, one specialized in sociology and family case work while in college, one is providing effective economic aid through agricultural industrial projects, and all have rendered high grade, effective service in educational extension work which reaches and changes Indian home life, while it opens the way for further spiritual ministry.

Out of twenty-two definite recommendations submitted by the Meriam Commission in its chapter on Missionary Activities, seventeen have been already in-

corporated in the programs and policies of our own Oklahoma Missions. Only enough of a beginning has been made with some of these to save us from condemnation on the points at issue and we have still a long way to go, but at least we have made a start. One illustration of agreement between the Commission's recommendations and activities of our Missions is suggested by the following paragraph from the Meriam Report.

"The need for programs of community betterment is not confined to poor Indians on the farms; probably no situation anywhere is more tragic than the wasted lives of most Osage Indians, for whom the Government has conserved material wealth but has done nothing else to help them help themselves, where deterioration has clearly set in, and where the only hope is for a social and recreational program that may educate the Osages to want better and more important things, both for themselves and for less wealthy Indians elsewhere in the United States."

The social, recreational and community activities carried on through our Osage Mission church for that section of the tribe located at Hominy are demonstrating the wisdom of this recommendation. Our work there is being watched by students of Indian problems and is increasing the hope that the deterioration of the tribe may even yet be checked.

A LONG JOB AHEAD

The American Indians have been starved physically, intellectually and spiritually. They have been given almost no training toward self-support by modern methods; they are desperately poor, an alarming number are becoming landless and the Government has failed to protect them from continued exploitation by white Americans. Such are the findings of the Meriam Report. These findings are supported by inescapable statistics and facts for which chapter and verse are given. The entire Report, however, radiates appreciation of many well-meant efforts of the Government Indian Bureau and points out numerous individual instances of effective administration. Inadequate appropriations and ignorance of facts are largely blamed for existing conditions.

Missionary agencies are criticised for some of the same mistakes the Government has made. They also are urged to increase their support of Indian welfare work and to continue to supplement government efforts which at best must remain inadequate for years to come.

Miss Julia Lathrop, former Chief of the United States Children's Bureau, reminds us that this Meriam Report is a piece of scientific social research and far from completed. She adds:

"We must support the necessary appropriations from Congress. We must support the Civil Service Commission in obtaining the competent civil servants our experiment requires. Above all we

must not be spasmodic. This is a very long piece of work at best. We must maintain public interest by reports of progress. We must value and encourage wise volunteer agencies for Indian welfare. We must continually remind ourselves that the ultimate responsibility for solving the "Indian Problem" lies upon the Government, that is, upon all of us."

The Government has so taken to heart the Report of the Meriam Commission that in addition to the appointment of Charles J. Rhoads and J. Henry Scattergood as Indian Commissioners, the appropriation requested from Congress for the Indian Bureau this year is more than three million dollars larger than heretofore. A special emergency appropriation has been urged also, by President Hoover, in order to provide immediately for increased food allowances for children in the Government Indian Schools.

What the churches will do in response to the Meriam Commission's call for more adequate support of Indian Mission projects is still unknown.

RUTHANNA M. SIMMS.

NEWS FROM CAPAY RANCHO, CALIFORNIA

The Friends Community Church has just extended a call for Ellis A. and Clara Maris Wells to remain another year, their fifth year of service here.

The different organizations, such as Woman's Missionary Union, Farmers Union, Campfire Girls and Boy Scouts are functioning harmoniously in the Community Hall—the basement of the church. Recently the Woman's Home Improvement Club, another "live-wire" organization in the community, gave a supper for the benefit of the Boy Scouts and raised over \$30 to defray the Boy Scout quota for camp this summer. Benjamin Ramseur, a member of the church, was awarded the highest honor in Scoutcraft recently. The Campfire Girls, not to be outdone by the Boy Scouts, put on a program and supper last week, and raised over \$30 for their summer trip in camp.

The Sabbath School, under the lively leadership of the mother of Eagle Scout Benjamin Ramseur, is increasing in interest and numbers. A former Agricultural teacher in the Oregon high schools is teacher of the Young Folks class. He and his family are to unite with us in membership at Easter. The Athletic Association is busy now at odd times fixing a tennis court by the parsonage on land provided by Hans Sierson.

A Presbyterian minister's widow and daughter have recently come down from Oregon and bought a ranch and are good help in the Community Church.

The twin daughters of the pastors, Mary and Frances Wells, are attending Chico Teachers College, eighteen miles away.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

JUST A FEW ITEMS OF INTEREST

There will be only one Biddle Fellowship for international study in Geneva granted for the coming year. This Fellowship is awarded annually to a teacher of history in some Quaker school or college, and is sufficient to pay his expenses for a year in Geneva,—a year of study and of absorption of the international spirit. For the coming year, the Fellowship has been awarded to William E. Livezey, a graduate of Earlham College, in 1927. He took his Master's degree at Haverford, and is now teaching at Barnesville, Ohio.

An Emergency Committee on the London Naval Conference has been formed in Boston, its work being to support the President toward reduction of the Navy. It will try to educate the people through letters, newspapers, talks, etc. The Friends' Center at 120 Boylston St., Boston, Mass., has given this Committee the use of its premises for a mailing address, and for any work that may be necessary.

Once a month the Service Committee sends a News Letter to its representatives in the various Monthly Meetings. It is hoped that this Letter will be read in the business meetings, and this is done, as we know, in very many cases. But some representatives do much more. In Salem, N. J., for instance, the News Letter on the situation in Marion, N. C., was used as the basis of a talk in First-Day School on Golden Rule Sunday, with the result that a contribution was sent to the Christmas Cheer Fund. A second sheet was put into the hands of the Bulletin Committee of the Meeting, that some items might be used in the monthly Bulletin which is mailed to the entire membership. And finally the Letter concerning Harry Timbres' work in India was given to the leader of the Young Friends' group for use in an evening on India.



CHRISTMAS WITH THE NUREMBERG GROUP

Christmas for the little Friends group in Nuremberg was a time of hard work made joyous by the spirit of service. There was a Christmas party—the sixth—for the children of the Meeting, followed by a celebration at a home for crippled children. Nearly a hundred children on crutches, or in plaster-of-Paris beds and bandages, enjoyed the Christmas carols and the little play of

the Christ Child. The children of the Meeting had put much self-denial and ingenuity into gifts for the cripples; other friends of the Home had contributed and English Friends added candy for all, so that each child received a nice parcel.

Twenty-nine of the old people who received help from the Quaker Food Depot until 1927, are still living. They receive 45 marks (\$11.25) each from the town for their support, and the Friends Center makes their lives more cheerful by monthly tea parties. For Christmas the Tea was especially festive, and each received a little packet of tea, cakes, cheese, oranges and sausage.

"The day before Christmas," writes Mary Friedrich, in telling of all these activities, "we had a visit from a Congregational minister and his wife, of Boston, U. S. A. They wanted to see something of the way in which Christmas is celebrated in families here. The manager of the hotel thought all the clergymen were busy at this season, but . . . the Quakers might undertake it. We gladly invited them to spend Christmas Eve with us and our three German visitors. We were already invited to spend Christmas Day with Dr. and Mrs. Straus, and they extended their invitation to the Americans. The clergyman writes: 'To the end of our days we shall always remember the Christmas spent in Nuremberg as one of the happiest experiences in our lives. . . . We shall take back to America a glowing account of our Christmas experiences in Germany.'"



SAVING FRENCH BABIES

For six years, Lydia Ellicott Morris, of Philadelphia, has spent much of her time in Europe. She has given much valuable service at our Paris and Geneva Centers, and she helped in founding the Anglo-American Association of English-speaking women in Rome. While she was in France, a prominent physician called her attention to the very high death-rate among babies under three months in that country. Many mothers are working in factories, and have neither time to make garments for the newcomers, nor money to buy them. Their babies are, therefore, simply wrapped in rags, and, too often, develop pneumonia and die; or if they live, are weak and puny. In the department of Tours alone, for instance, 1500 out of 6000 babies are born annually without the slightest provision having been made for them, and there is like shortage of clothing in Paris, and other parts of the

country. Shall a mother rob of food the child that she already has, in order to clothe the newcomer who may not live?

Lydia Morris went to Tours, and gathered together a circle of workers, who soon felt able to organize under the leadership of a French lady, for the making and distributing of layettes. Next, a little office was opened in Paris, and by degrees five circles were started in that city. The work is extending slowly, being entirely dependent upon the gifts of interested people. Each circle needs from \$25 to \$50 a month for materials, and many of the workers can give nothing but their time. One old lady in a Home has interested her companions, and all work together for the infants. Another lady, who is going blind, can yet knit, and has gathered a circle of over fifteen members for the work. Some invalid tourists in the south of France help, and some women on lonely farms. There is a Circle in Nancy, and a brand-new one in Nimes. Some layettes go to our Memorial Maternity Hospital at Chalons. All are given through some well-known organization, or by order of a reliable nurse or physician. "The women of France show great courage and enterprise," writes Lydia Morris, "in taking up this responsibility. Over half the riches of the world is in the United States. Would it not be a fine thing if the women of America should give to French women the money to buy these materials? Our organization is prepared to form Circles as fast as money may provide materials."

This is literally a matter of life and death for hundreds of helpless children. Though the Service Committee is not officially carrying on this work, it is glad to endorse it, and to receive and forward all money received. Checks may be made payable to the American Friends Service Committee, and should be marked "*For French Babies.*"

WHY THIS WASTE?

The U. S. fleet of ships which has been on the Pacific is now on its 14,000 mile trip to New York by the way of the Panama Canal and Hampton Roads. In this giant armada are seven dreadnaughts and two airplane carrier units, a flotilla of destroyers and submarine tenders and submarines, besides the ships *Mississippi* and *Colorado*. The trip will consume four months, during which time the ships will burn many thousands of barrels of oil and the 13,000 idle sailors aboard will consume many thousands of dollars worth of foodstuffs, meats, etc. If this great waste of materials, money and manpower could be turned into legitimate trade it would result in lower taxes, less unemployment and less poverty. Or, if spent in mission fields, how much good could be done with the use of these resources which are wasted!

DISSENT EXPRESSED BY FELLOWSHIP

Executive Committee Calls Attention to Important Facts in Russian Situation

The introduction of a resolution in Congress and the calling of days of prayer and protest meetings with regard to religious persecution in Russia leads the Executive Committee of the Fellowship of Reconciliation to state its dissent from this way of attempting to deal with a situation already embittered by the hostility, fear and suspicion which has been allowed to develop between the Russian Government and the Western world.

The Fellowship of Reconciliation, which has members in Russia as well as twenty-four other countries, sent two of its secretaries into Russia last summer to investigate. On the basis of their reports and subsequent information, we call the attention of our members and the public to the following considerations:

(1) Although the Communist drive against religion is serious and accompanied with persecution, it is clear that great exaggerations and probably many out-and-out lies are being circulated through propaganda hostile to the Communist regime.

(2) Signs are not wanting that for certain purely political and economic objects, attempts are being made to lure the churches of Europe and America into an attitude of self-righteous denunciation of Communism and all its works. Whatever the provocation, churches ought to guard against being used for ends which are not their own—particularly in view of the uncritical way in which they were misled by war propaganda.

(3) To understand the real causes lying back of the Communist campaign against religion, it is important to remember that religious persecution is no new phenomenon in Russia. Most of the religion which Russia has known in the past was mediated through a state church which was an arm of the Czar's political oppression. The Protestant sects are suspected by the Soviet Government of being allies of capitalism because of their foreign connections and their large membership among rich peasants. In so far as many of their members oppose compulsory military service, they come under the ban of a government which feels itself on the edge of war. Conscientious objectors and pacifists in Russia today get much the same treatment that Poland, Italy, France and other conscript countries mete out to them. They are visited with a brutality arising out of war-fear, such as happened also in the United States during the World War.

(4) The Fellowship of Reconciliation believes that Christian and Jewish bodies should aid conscientious objectors to war in every country of the world, but any protest directed solely against their treatment in Russia at this time can only intensify Communist suspicion that Western churches are lining up with Western capitalism to overthrow Russia's revolution. Tolstoyans and others undergoing persecution in Russia last summer urged the representatives of the Fellowship of Reconciliation to do all that they could to secure friendly advances to the Soviet Government from abroad. Without minimizing the government's persecution, they said it was almost impossible to exaggerate the harm which had been done to them by its treatment as an outcast by foreign countries. For this reason, among others, the Executive Committee of the Fellowship has favored recognition of the Soviet Government by the United States.

(5) No matter how severe the campaign against religion in Russia, real and vital religion has a way of taking care of itself. Persecution may purify it. If it has not enough vitality to withstand persecution, adherents of religion in countries outside of Russia can do nothing effective to give it life. Friendly appeals to the Soviet authorities from abroad to let up on persecutions for religious activities may have some effect. To have any chance of success, they must be made only through friendly agencies.

(6) As regards persons now suffering in prison, the Fellowship of Reconciliation is reliably informed that aid can be sent to them through the Russian Red Cross, and the Fellowship will take responsibility for forwarding contributions. They should be marked for relief of Russian prisoners and sent to the Fellowship of Reconciliation, Room 383 Bible House, Astor Place, New York City.

Jesus seems to have set an example of disciplined emotion and exactitude of thought that led to an amazing serenity of life.

ONLY THE SAVIOR

By JULIA GRAYDON

Only the Savior can guide you
Over your troubled way;
Only the Savior can help you
Live through an anxious day.

Only the Savior is watching
The little struggles within;
Only the Savior can keep you
Out of the path of sin.

Only the Savior—then trust him;
Do not a moment delay;
Place your weak hand in his strong one
And strength will be given today.
Harrisburg, Pa.

ERROL ELLIOTT CHOSEN SECRETARY

Will Lead in Work of Deepening the Spiritual Life of Our Membership

Errol T. Elliott of Boulder, Colorado, has been appointed a Secretary of the Five Years Meeting with special reference to the task of developing the spiritual life of the membership. He will work under the direction of the Executive Committee and is expected to enter upon his new duties the first of September.

Concern for this fundamental need rested heavily upon the Five Years Meeting in session in 1927, since which time the Boards and the Executive Committee have given the question much consideration. At its annual meeting last May, the Executive Committee instructed the Central Committee to canvass the possibilities and secure a suitable person to enter this field of service as soon as possible. After careful consideration and investigation, extending over several months, the Committee, composed of Wm. O. Mendenhall, Laurena Farquhar, Howard W. Cope, Richard R. Newby and Isaac T. Johnson, came to the unanimous conclusion that Errol T. Elliott should be asked to assume this responsibility.

Errol Elliott was graduated a few years ago from Friends University and in connection with his work there, served very acceptably for a time as assistant pastor of the Friends University Meeting. Following his graduation, when the Home Mission Board was looking for some one well qualified to fit into the strategic position offered by the Friends meeting at Boulder, Colorado, just off the University campus, he was chosen for this work and has been rather markedly successful in it. He expects to receive his Master's Degree from the University of Colorado at Boulder in June, after which he has planned to take a summer quarter at Iliff School of Theology in Denver in which he has been taking work for the past two years. He is a comparatively young man—in his middle thirties perhaps—combines devotion to Christian service with a pleasing personality, and the Central Committee feels that he will undertake with hopeful initiative and understanding spirit the task to which he is being called.

A survey made by officials in Rio Janeiro, Brazil, South America, has disclosed the fact that 40,000 of the 75,000 children in that city are undernourished. Rio Janeiro has a population of 2,000,000 persons.

The Christian Life

*A Page Devoted to the Quest
of Reality and Power in
Daily Experience*

Conducted by Ralph H. Boring

THE IMPERATIVE CALL TO PRAYER

Come, oh thou Traveler unknown
Whom still I hold but cannot see,
My company before is gone
And I am left alone with thee.
With thee *all night* I mean to stay
And wrestle till the break of day.

I need not tell thee who I am,
My misery and my sin declare,
Thyself hast called me by thy name,
Look on thy hands and read it there.
But who, I ask thee who art thou—
Tell me thy name, and tell it now.

In vain thou strugglest to be free
I never will unloose my hold,
Art thou the man who died for me?
The secret of thy Love unfold,
Wrestling, I will not let thee go
Till I thy name and nature know.

These splendid lines from Charles Wesley's "Wrestling Jacob," probably his greatest hymn, or certainly one of his greatest, come with tremendous impact in their message to the desultory, sleepy, formal Christian who has lost the power to pray effectually, if he ever had such power at all. Do you think the early Methodists or the early Friends would have had a message which nearly "swept England off her feet," and changed the whole course of civilization if they had as little vitality and reality in their approach in prayer to God as so many people have at the present time?

The great Methodist movement was probably cradled in prayer of an impetuous, importunate type. The Society of Friends grew out of an earnest, ardent body of Christians who were known as "seekers," and who sought God so earnestly and really that they found him, and were able to interpret him in a very vivid way to others about them.

We need sorely at the present time to catch something of the spirit of Wesley and Fox if we are to meet the threatening issues which are upon us. I do not have the space to enumerate these issues in detail. We know them—the vast increase of militarism in the world, the growing power of the liquor interests, the threatening social turmoil throughout the world, the large number of unchurched adults, and the great body of children and young people who are growing up as pagans. How are we to meet such issues as these? There is one way to meet them, and as I see it only one

way, and that is for the Christian Church to *rediscover the art of prayer.*

It is the way out, and the only way out. I am increasingly convinced that we older folk are largely responsible for the sins and weaknesses of our day, and that we have no business in the world to charge them all up to the oncoming generation. We, and especially those of us who are Ministers and officers in the Church, have not been as deeply engaged in prayer as we should have been, and the result is that we have lacked power to win the young people to the Church.

How much time do you give to prayer and Bible study? Do you look upon this exercise as "God's Minute," and content yourself with a few hurried petitions in the morning of a more or less formal character, and with falling on your knees for a few minutes at night when you are so weary and exhausted with the day that you scarcely know what you are saying? At a recent session of Baltimore Yearly Meeting, Clarence Pickett, in one of a series of talks on Christian Living, emphasized the necessity of giving proper time to our approaches to God in prayer and Bible Study.

I am profoundly convinced that no one who means to count in Christian service can afford to give less than an hour in the morning, and a time in the middle of the day, as well as time, of course, in the evening before we are half asleep. The Ministers and leaders in all our congregations should be men and women who are leaders in prayer. If we who are members of the Meeting on Ministry and Oversight had not been more or less asleep on the job, the mid-week prayer meeting would never have been given up, as it has been given up in so many cases, and if the mid-week meeting for prayer is a vital factor in any congregation, it is probably largely due to the fact that the Ministers and Elders and Overseers are men and women of prayer themselves.

We Friends have an unusually vital approach to prayer, because we have for generations been taught that our first approach to God is to listen to what he has to say to us, and unless a Meeting has eliminated entirely its times of silence there is a vantage ground in the Meeting which no other method can bring. This is especially true when a group gathers together in the home or the meetinghouse for the special subject of prayer.

After all is said and done, however, the vitality of a Meeting for prayer depends upon the number of those who attend who are deeply engaged in prayer at their own homes, and who come to the Meeting in the spirit of prayer.

Could we not have in all of our Meetings a careful consideration of the whole subject of prayer, and endeavor to vitalize our meetings for prayer if we have them."

A. MORRIS CAREY.

Baltimore, Md.

SPIRITUAL HOUSECLEANING

BY MILDRED O. THOMAS

At a recent Sunday evening meeting at the Second Friends Church of Marion, Indiana, in charge of the Christian Endeavorers, the general theme was that of "Spring Housecleaning," the subject being presented in various aspects. The following paper was one of four then presented.

In thinking of spiritual housecleaning, I think of three distinct places which have to do with our lives and I'm naming them: The Land of Things as They Seem—The Palace of Things as They Really Are—The Land of Things as They Ought to Be.

The Land of Things as They Seem is the place where most of us live and we find it hard to leave because it is such a comfortable sort of place to live in, but when we come to the time when we are off to ourselves, thinking and perhaps feeling that we must have a housecleaning, we find that down in our innermost hearts there is a longing for something more real, more true, and shaking off our feeling of self-satisfaction we step out upon the level highway which leads to the Land of Things as They Ought to Be.

We do not go far until we see before us the Tower of Truth which tops the Palace of Things as They Really Are, for we can never reach the Land of Things as They Ought to Be without first passing through this Palace. As we approach the Palace, we notice that it is not completely beautiful. The shining Tower of Truth, which has not been built by hands of men, is the only part of the Palace complete in its beauty. Some stones in the Palace are even worn and dirty and we realize that we, ourselves, along with many others on this highway, have helped to build this Palace with our thoughts, words and deeds.

On the steps we pause, wondering what kinds of stones we have put into the making. We hesitate perhaps and have somewhat of a feeling of fear of what the Palace may hold in store for us. Then when we step inside we find that we are quite alone but we feel an unseen guiding presence who makes us know that what we shall learn of ourselves as we really are, is for our good and not for our undoing. Again the feeling of our wanting a housecleaning comes over us, only this time much more sincere; so to see ourselves as we really are we find that inside this palace we enter a Room of Mirrors. Over the first mirror is written Honor. We step up boldly because perhaps we have developed the attitude that anything is all right if we can get by with it; but what do we see? Is our shield of honor reflected tarnished from neglect and battered from misuse or is it fresh and shining? As we stand looking curiously in the mirror, questions be-

gin to form in our minds: Do we accept responsibilities and then forget them or are we reliable? Do we indulge in unkind gossip and petty prejudices? How can we make our Shield of Honor the bright piece of armor it should be?

Above the next mirror is written Faith. How are we reflected in this mirror? Are we far away or clear and distinct? We find ourselves wondering if our faith in God is clear and unchangeable, if we trust and have confidence that he cares for us. Have we faith in others, do we take the attitude that they are all right until proven otherwise or is our attitude that they are otherwise until proven right? Do we have faith in ourselves and are we sure of the difference between confidence in ourselves and conceit?

We come to the next mirror which is named Friendship. Is our reflection straight and strong or are we lopsided and twisted? What kinds of friends do we have and what kind of a friend are we? To have true friendship and love we find that we must have a fundamental basis of confidence and trust.

At last we come to the mirror of The Spirit; the Revealer of our inner self. Is ours a radiant, glowing spirit or a starved and shriveled one? Jesus says, "He that abideth in me and I in him the same bringeth forth much fruit," and Paul named the "fruits" of such a life: Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness and Temperance.

After we have gone through the room of mirrors and passed through the Tower of Truth and out on the highway again headed toward the Land of Things as They Ought to Be, we are still thinking of our soul's housecleaning. If we could only see our souls as we see our faces, we should be much more careful of them. Our souls were meant to be white, and just as nothing is more unattractive than a dirty face, for instance, so there is nothing more repellent than a dingy soul, stained and spotted with disagreeable traits of character.

There are two kinds of things—visible and invisible. St. Paul tells us that things that are seen are temporal, but things unseen are eternal. That makes smudges on souls more serious, because souls, being invisible, are eternal. Just as there are things visible and invisible so there are two kinds of eyes: the eyes of the body and eyes of the mind. The eyes of the mind can see souls and our minds' eyes so much of the time are terribly keen to see *other* people's faults. Let's train them to be as keen to see and as swift to judge our own, and pray that God be our Teacher and he shall impress upon us the value of spiritual culture and oversee our ideals and keep our feet in the right way. While we are having our housecleaning let us not forget to scrub our souls so that we may have

The Sound of the Drum

BY ELIZABETH E. HAVILAND



SUNDAY morning one can hear the sound of the drums—tum-tum, tum-tum,—calling people to services. What does the beating of the drums mean to these people of Africa? Some are faint and far off, others are nearer; the sound comes from the west, or from other directions, but all are calling to the people. What do they say to those who hear them?

To the Christians, they say "Finish bathing quickly, gather up your books, and come praise the Lord. Come hear his Word and get strength. Bring some doubting one with you." How eagerly they answer the call! Not in a frivolous way, but seriously, thinking of how much God has done for them and considering what he wants of them.

To the "reader" the drums call, come. The "reader's" mind answers, "Shall I go to church or to the market or just stay here in the sun?" He has been before, perhaps many times, but his heart is not surrendered yet. Some sin or some love of the worldly, holds him back. Today he lies in the sun and ponders on why he ever started going to school and what he has received. Perhaps he started from curiosity or a desire to learn to read. He did not realize that he would hear so much that was convincing about this Jesus. He had not realized it was his power that made those Christians so reliable and helpful. If he should become a Christian what

would his parents do? Could he stand it? Did he want to give up all things the preacher mentioned last week? Until some of his friends come, he pondered, and who knows what God said to his heart.

To those who have fallen from grace, the drums say, "Come back, confess, Jesus is merciful; he will help you now." These struggling souls face the same questions a "reader" does, only in a more intense way. The depths of sin are much deeper to a soul who has known Jesus' cleansing power. His companions try harder to hold him down and he doubts Jesus' power to cleanse and restore. Thousands need to pray for the "fallen ones."

To the antagonistic, the drums try to call but they have hardened their hearts and will not listen. They try to find some "reader" or just a child to tell how awful Christianity is; how these people leave off the charms and stop sacrificing, and how angry the spirits are!

Those on the edge of the unreached areas wonder what that faint tum tum is. It is not like their drums. They hear a sound, but no knowledge makes it mean anything.

How much these who daily hear the tum tum of the African drum need the prayers and sympathetic interest of Christian Friends in the homeland! May those who read this share the concern.

INADEQUATE PETITIONS

The ability of God is beyond our prayers, beyond our largest prayers. I have been thinking of some of the petitions that have entered into my supplication innumerable times. What have I asked for? I have asked for a cupful, and the ocean remains! I have asked for a sunbeam, and the sun abides! My best asking falls immeasurably short of my Father's giving.—J. H. Jowett.

a spiritual housecleaning in readiness to be able to receive the blessings that God in his goodness is always giving us. Along with receiving our blessings we want that our souls may be clean so that we might be a blessing and more able to help even if only in a very small way. After a spiritual housecleaning we surely should have a good start on the highway that leads to the Land of Things As They Ought to Be.

OBSERVE FAMILY DAY AT VERMILION GROVE

March 23rd will be a memorable day in the history of Vermilion Grove, Friends meeting, Illinois. For several weeks the day had been looked forward to and planned for by several specially appointed committees. A record attendance marked all three sessions of the day which were the Sunday School hour, the morning worship hour, and the afternoon program. Richard Newby, Yearly Meeting Superintendent, was invited in for the morning worship service and was graciously present throughout the day. His message along the line of missions in the morning was inspirational in a splendid way. A large crowd partook of a community dinner in the Academy gymnasium, and afterwards assembled in the church for a Family Day program. As far as possible the program was built up of family contributions. At least six families participated thus, in furnishing some part of the program for which the family was talented. There were several kinds of musical combinations, a reading, reminiscences of pioneer family life in this community by an aged member, etc. The pastor called the roll of the entire church membership by families, and found a goodly proportion answering to their names. Some had come considerable distance to be present. Richard Newby spoke on "The Modern Home and Family Life," and closed with a moving appeal for a Christ-centered home. The oldest family, youngest family, oldest person, youngest person, and so on, were all properly announced.

Not least important was the offering for missions which was a part of the afternoon program. The cash offering amounted to \$235.87, being presented by the respective representatives of the Sunday School classes. Some small pledges remained outstanding, but this gift brought the meeting within a few dollars of its missionary goal for 1929-30 which was a total of \$648.

This occasion was first visualized by T. H. Rees, an elder in the meeting, and his capable chairmanship was much responsible for the success of the day.

OAKWOOD SCHOOL NEWS

Oakwood has had a full and worth while program since the opening of the second semester. The School was especially enthusiastic over the visit of Philip and Susie Frazier of Oklahoma, who offered a typical Indian entertainment and brought a splendid message.

Miss Helen Robinson, the first Negro to be enrolled in New Paltz Normal School, spoke in Christian Endeavor one evening in March. She took as her topic, "Negro Poets." She, also, left a vivid impression.

Dr. Clyde Fisher of the American

Museum of Natural History delighted the students with an illustrated lecture on "John Burroughs and His Native Haunts." He was an intimate friend of the noted naturalist, and is now President of the John Burroughs Association. By request he is planning to conduct a group from Oakwood on a tour of the naturalist's home at West Park, New York, during his last visit to Oakwood this spring.

Elden H. Mills of Brooklyn, who is an instructor in Bible at the Brooklyn Friends School and a student at Union Theological Seminary, was the speaker in Christian Endeavor one evening. He concluded with a program of vocal solos, accompanied by his wife. He was so much enjoyed that he was persuaded to encore in chapel next morning.

Miss Priscilla Smith of Vassar entertained the Christian Endeavor Society with the story of her part in a factory working experiment in Los Angeles last summer. A great deal of interest was manifested in the subject. Mrs. Florence Lovell, an instructor in Bible at Vassar, whose son and daughter are enrolled at Oakwood, addressed the Society on China during the month of February. Mrs. Lovell has had a number of years' experience in the Orient.

Other visitors who have recently made valuable contributions to the life at Oakwood, are Miss Virginia Tuill of New York, secretary to Dr. Daniel A. Poling; Mrs. Dorothy Canfield Fisher; Hector Gonnet of Uruguay and William McRae of Australia (both students at the Y. M. C. A. College at Springfield, Mass.); and Richard Chase of Kentucky, and instructor at the Manumit School in Pawling, New York.

A memorial service for Mrs. Caroline Miser was held at Oakwood March 18, when her burial took place in Maryville, Tennessee. Mrs. Miser was nurse at Oakwood for eighteen years, and was a devoted friend of the School up until her death from a stroke in Tulsa, Oklahoma. Her son Robert, who survives her, is a graduate of Oakwood School and Earlham College.

A gathering of the religious directors of Poughkeepsie was held at the home of Principal and Mrs. William J. Reagan in March, and Josiah P. Marvel of New York City was a special guest and speaker.

Principal Reagan has managed to include the following engagements in his schedule since the opening of the second term: the 12th annual Older Boys' Conference of the Y. M. C. A. at Worcester, Mass.; Friends Meeting in Worcester; a banquet of the 5th annual Hi-Y conclave of Berkshire County at Pittsfield, Mass.; a dinner of the Homemaking 4-H Clubs of Dutchess County at Poughkeepsie; the Millbrook Community church; a supper of the Men's Club of the Luth-

eran church in Poughkeepsie; the Parent-Teachers' Association of No. 8 School in Poughkeepsie; Arlington High School; the W. C. T. U. at Plattekill; and a community supper at New Hackensack. He served as a group counsellor at the Youth Conference of the New York State Council of Religious Education, in New Rochelle.

Dorothy Bond, Oakwood's student from the Friends Mission in Africa, spoke before the Christian Endeavor Society in Millbrook one Sunday evening.

The girls of the School entertained with a hilarious playlet, "The Old Maids' Convention," in Forensic Society one week-end, and then held Open House. Not the least of the attractions in the play, was the transform(h)er, constructed by Lindley M. Stevens and Alfred Henderson, who received due credit. . . The boys followed with Open House the next week-end, and a thorough inspection of the new dormitory was enjoyed.

Dorothy Meader of North Ferrisburg, Vermont, took first place in the reading contest conducted by the Forensic Society this term. Elizabeth Tredennick of Madison, Wisconsin, won second, and Lindley Reagan of Oakwood, third. John I. Lane, Wilbur W. Kamp, and Clarence Denton of Poughkeepsie served as judges.

An extemporaneous speaking contest was held March 22, and Helen Burrowes of Grove City, Pa., was awarded first prize, a five dollar gold piece. Robert Rymph of LaGrangeville came in second, and James Fisher of Arlington, Vermont, son of Dorothy Canfield Fisher, took third. Judges were Elizabeth L. Hazard of Union Springs, Lester Storm, a director of religious education in Poughkeepsie, and Carl Tibbitts, an instructor in the Poughkeepsie High School.

WHERE INVEST?

Some young women Friends who have been preparing themselves for Christian work are asking, "Where shall I invest my life?"

They have prepared themselves especially along lines of religious education; have had some experience; are capable and zealous; are college graduates.

The Board on Religious Education will be glad to suggest their names to Meetings desiring Secretaries, Directors of Religious Education, or Pastors' Assistants.

Address your inquiries to Friends Board on Religious Education—E. H. Stranahan, Chairman, Oskaloosa, Iowa.

Self-restraint and faith go together: self-restraint is the renunciation of some immediate good for the sake of a greater good seen by the eye of faith.

—GILBERT MURRAY.

THE HIGHROAD OF LIFE

By ROY A. BURKHART

A message about the International Older Boys' and Girls' Camp Conferences this summer.

There are two roads in life, one, the low-tunnel road, and the other, the highroad. Each traveller makes his choice between them. The low-tunnel road is travelled by those who look for the easy things in life, who shirk danger and wander to no purpose; the high road means an everlasting climb, only he reaches the summit who climbs, climbs, and climbs. He seeks life in the full, and the winding, climbing road is ever a symbol of his life. He accepts life as a gift, a divine opportunity, a capacity for honest endeavor.

Does this highroad lure you? Does it tug at your heart? Then, pack some of your old clothes, and come to camp this summer. In camp the highroad is made clear and a real journey on it is made. The door will swing wide and you will see the way more clearly than ever before.

There will be fellowship with young people from many states and many denominations. Some will be poor, others rich; some will be from the south, others from the north, but in one respect all will be alike—they will seek the larger mind, the fuller life, commune with themselves and their fellowmen, and in their trust, meet God.

With them will be Great Hearts, their leaders, who will go on ahead, and yet with them, on the road that leads up and on to the best in life.

There will be friendship with the beautiful things of the world at hillside, on the boat ride, in the early morning watch. They will see pictures hanging everywhere, in the glow of wondrous sunsets, in the fold of hills, in the forest vistas, in the colors of the lake. And through it all they will discover that the great soul of this world is the enemy of ugliness and the friend and lover of the beautiful and that in time beauty may overcome the sins of mankind.

There will be friendship with God. All along the way they will hear, "Enter into the Silence. Trust thyself with God." They will learn that prayer promotes the presence of God, humbles the mind, and detaches it from the things that perish with the using and gives it clarity of purpose and hunger for truth. They will learn the way to make all of life a sacred thing.

There will be friendship with the races of God, for in time all races must travel the highroad, so in camp they will get acquainted and face the building of a new community of God together.

There will be friendship with the other great issues that enter into the building of a Christian world.

And there will be friendship with the person of Jesus. Because he is like moral radium, in contact with men of all ages, types, and races, and ranks, they will find that they are set free from inner conflict and made master of life by the moral power that is in Jesus. He will be the Great Companion of the Highroad of Friendship—friendship with the best.

Such is the Call of the International Older Boys' and Girls' Camp Conferences, which represent forty-two Protestant denominations and fifty-two State and Provincial Councils. Give two weeks to prepare for and travel this Highroad in the Geneva Camps.

GENEVA GLEN (COLORADO)

Girls' Camp—August 8-21.

Boys' Camp—August 19-September 1.

LAKE GENEVA (WISCONSIN)

Girls' Camp—August 5-18.

Boys' Camp—August 19-September 1.

WINNIPESAUKEE (N. H.)

Girls' Camp—July 21-August 4.

Boys' Camp—August 19-September 1.

For further information, write to Board on Religious Education, E. H. Stranahan, Chairman, Oskaloosa, Iowa.

A campaign against the "vice centers" of the border towns in Mexico along California, Arizona and Texas has been taken up by *El Universal*, Mexico City's morning daily newspaper, which newspaper asserts that these resorts tend to give Mexico a "black eye," and only attract an undesirable class of tourists. *El Universal* has discovered that the money from these cesspools of iniquity does Mexico little good as it is taken back across the line by the American promoters owning the resorts and deposited in American banks—under the protection of the stars and stripes.



TRAINING FOR THE CHRISTIAN MINISTRY

Hartford Theological Seminary—interdenominational—is one of the three great schools on one campus with over 50 on the teaching staff. Its world atmosphere broadens. Religious education and missions part of theological training. Courses lead to B.D., S.T.M. and Ph.D. Ask for booklet.

Rockwell Harmon Potter, D.D., Dean
Hartford, Connecticut

HARTFORD
Seminary Foundation

YOUTH IS TO GATHER AT TORONTO

There will be two meetings for Youth in Toronto in June, 1930, in connection with the International Convention of Religious Education.

1. The Christian Youth Conference of North America will include not more than two thousand young people from all parts of North America. The applications of these delegates to this conference must be approved by either a denominational or state worker. This will be a great mass session of youth at which time the goals of work will be finally reviewed and accepted.

The dates for this conference are June 27-29, the last three days of the convention. It will include members of the Christian Youth Council, other young peoples who will be regular delegates to the Convention, and still others who will come only for this conference.

The program will be built around the emphases for the next four years of young people's work which have already been chosen on the basis of wide discussion and votes taken among thousands of young people during the past year. Additional emphases may be chosen after the group assemblies in Toronto. Internationally known leaders are being secured.

The registration fee for this meeting alone will be \$2.00.

Young people who are not in the Council and who wish to be in Toronto for the entire week will be provided for in the sessions of the main convention until this conference begins.

2. The Christian Youth Council of North America will convene June 23-27, the first five days of the main convention. It will be carefully delegated, including no more than one hundred and fifty young people. All the cooperating agencies of the International Council and other youth groups will have the privilege of sending a maximum of four official representatives each. This meeting is open only to official delegates.

MEETINGS FOR LEADERS OF YOUTH

In addition to the above meetings for youth, there will be two for leaders of youth. One will be a study group made up of one employed youth leader from each of the cooperating agencies. This study group will meet in connection with the Christian Youth Council. The second meeting for leaders of youth will be a popular session for volunteer leaders and teachers of the young people's division (12-23 years). The sessions of this conference will be held in connection with the main convention. The registration fee for such leaders is \$5.00.

For registration cards and further information regarding these gatherings, write to the Board on Religious Education of Friends, E. H. Stranahan, Chairman, Oskaloosa, Iowa.

QUAKERDOM • AT • LARGE

California Friends are looking forward to a visit from Henry T. Hodgkin, director of "Pendle Hill" of Philadelphia, Pa., who will be at Whittier College for a retreat to be held April 5 and 6.

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Friends University and Wichita Friends have recently suffered a deeply felt loss in the sudden death of Milton Kenworthy, who for several years has been a beloved member of the faculty of the University.

* * * *

Frank Cornell and Fred L. Ryon and their wives, residents of the J. C. Penney Memorial Home Community at Penney Farms, Florida, enjoyed a call recently from Albert S. Rogers, who was returning homeward to Toronto from Miami. The Cornells and Ryons were formerly active workers in Canada Yearly Meeting.

* * * *

W. Jasper Hadley of Iowa Falls, Iowa, prominent for many years in the work of Friends in Iowa, died at his home, March 20, 1930. For several years he engaged in government school work among the Indians of Oklahoma and for nearly twelve years was Superintendent of Iowa Yearly Meeting. He was pastor also in several meetings and, when advancing years brought retirement, he settled in a suburban home at Iowa Falls. Some account of his life and work will be given in a later issue.

* * * *

Lady Fry, widow of Sir Edward Fry, recently passed beyond at the ripe age of ninety-seven years. She was a sister of the late Dr. Thomas Hodgkin, the historian. Among the nine children of Sir Edward and Mariabella Fry, seven are living, among them Roger Fry, the art critic; Dr. Joan M. Fry and A. Ruth Fry, well known among Friends; S. Margery Fry, Principal of Somerville College, and Agnes Fry, who wrote the life of her father, and whose little book of verse was very successfully issued a few months ago.

* * * *

Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, sailed from New York March 28th for Europe where he expects to spend between two and three months inspecting the work of our various Friends Centers. He plans to be present at the sessions of London Yearly Meeting the latter part of May. The first meeting of the Service Committee, following his return home, will be held at Earlham College, Richmond, when he will make a full report of his observations in Europe. During his absence Lily Pickett and

daughters, Rachel and Carolyn, are visiting relatives in Idaho.

* * * *

Arthur G. and Margaret Thorp, who have long been active in Friends activities in Detroit, are preparing to leave soon to spend a year in Russia with headquarters at Moscow. Arthur Thorp is one of about thirty men who have been engaged to represent Albert Kahn, who has been selected as consulting architect by the Union of Socialist Soviet Republics. These representatives are particularly equipped to advise in general and in detail regarding the planning and construction of industrial buildings. During the absence of Arthur and Margaret Thorp, their young son will attend the Friends school at Atlantic City, New Jersey.

* * * *

Representing Friends, W. Glenn Roberts, minister of the Lafayette Avenue Friends Meeting of Brooklyn, attended a recent meeting of the Federal Council Commission on Evangelism and Life Service, in New York City. Special concern was felt for proper observance of the anniversary of Pentecost, plans for which were presented. Our Friend reports that several of those present spoke to him of their appreciation of the Quaker way of worship, expressing the feeling that the Society of Friends should be able to make a valuable contribution to the spiritual life of the church at this time. In this connection we call the attention of our readers to an article, "The Quaker Theory of Worship," by President Wm. W. Comfort of Haverford College, which appeared in the *Christian Century* for March 19th.

* * * *

Friends acquainted with Richmond will be interested to learn that the beautiful location and meetinghouse of the North A Street Friends have been secured by the Wayne County Historical Society, which will use the property as headquarters and museum. The real estate was purchased by the Society for the sum of \$25,000 but the meetinghouse, valued at \$15,000, was presented to the Society by the North A Street Friends. Richmond Friends, and citizens generally, are greatly pleased over this development. The location, in the heart of the city and but one block off the historic National Road, is ideal for the purpose named and there is a fine appropriateness in the fact that this attractive old meetinghouse, which, in its artistic simplicity and arrangements so admirably reflects the old time Quaker spirit and character, is to be preserved and used for

the purpose of keeping alive the memories of early pioneer days.

* * * *

Benjamin Gerig, formerly of Boston, Mass., and now member of the League of Nations Secretariat whose thesis has just been published in book form, "The Open Door and the Mandate System," with a foreword by Professor W. E. Rappard, under whose guidance as Director of the Post Graduate Institute of International Studies at Geneva, the thesis was written, is the second to receive the degree since the inauguration of a new Doctorate conferred by the University of Geneva in conjunction with the Institute to students in the international field. Bertram Pickard, writing of this in *The Friend* (London), says Friends will congratulate themselves, that the second degree of this character to be awarded has come to a member of the Society of Friends. Having heard the author defend his thesis with flying colors before a jury of University Professors, he feels justified in recommending the book as a sound and scholarly piece of work which "traces the evolution of the principle of economic equality—commonly called the Open Door—with special reference to its application to dependencies." Benjamin Gerig was formerly Secretary of the New England branch of the American Friends Service Committee.

* * * *

Robert C. Jones, a member of the deputation sent by the Friends Service Committee to Nicaragua about three years ago, has recently made a survey of the Mexican situation in Chicago. In 1920 there were 1,315 Mexicans in Chicago, while in 1928 there were about 15,000 in that city alone with probably as many more in the environs, and the number seems to be steadily increasing. These newest immigrants are facing many problems: a new economic system, new health, housekeeping and moral problems, the problem of employment and of fitting, if possible, the old religion to the new life. They have settled for the most part in low-rent sections near the stock-yards or in decaying residence districts of crowded and unsanitary buildings. Several hundred are in railroad camps. In all these quarters, the religious and social forces of Chicago are working with and for these Mexicans, the service given, however, being far from adequate. There are six Spiritualist centers, one Theosophist lodge, besides Presbyterian, Congregational, Methodist, Baptist, Lutheran and Catholic churches, nearly all of which

are carrying on definite social work. There are Boy Scout groups, children's groups, sewing classes, English and Spanish classes, medical service, and help in finding employment. Some actual relief work is done, and help often rendered in personal problems of adjustment to the new country, as in funerals, domestic trouble, etc.

TO WHOM HONOR IS DUE

Many pleasing and well deserved compliments were paid W. S. Hadley, president of the board of trustees of Friends University, at a reception held in his honor by the citizens of Wichita recently. No such popular demonstration of respect for a private citizen of Wichita has been given for several years past and his close friends are gratified at its genuineness.

The reception was held in Recreation Hall at Friends University and was attended by several hundred of the most prominent citizens of Wichita, Kansas, representing most of the city churches, business men, bankers and professional men, who have been associated with Spencer Hadley in religious, social and civic work during the many years he has lived in Wichita. The toastmaster was W. C. Coleman, president of one of the city's largest industries and the speakers represented nearly every department of the city's life.

W. P. Trueblood, member of the faculty at Friends University, who was the first principal of Grelette Academy at Glen Elder, told of Spencer Hadley as a boy at school; his brother-in-law, Dr. John Outland, in a very amusing way told about him as "Big Sister's Beau;" and C. Q. Chandler, chairman of the board of the First National Bank, gave a resume of developments and activities during the past thirty years that he and Spencer Hadley were bankers in Wichita.

The Friends Church was represented by Herbert L. Huffman, pastor, who told of his unselfish service and liberality not only for the local church but for the cause of the Master in a larger way. Further emphasis in this direction was given by Clifford Pierce of New York, who told of W. S. Hadley's work as a director of the city Y. M. C. A. during a period of seven years that he was secretary, and Pierce Atwater, secretary of the community chest, spoke of his loyalty and service for deserving charitable work.

Francis A. Wright, a member of the University board from Kansas City, speaking on the subject, "The College Exchequer," gave in some detail an account of Spencer Hadley's work in increasing the endowment of the school and keeping it out of debt.

The respect in which he is held by the students of the University was told by William Newman, a student, whose

father, Herman Newman was one of the early graduates of the school, and Mrs. E. D. Carter, an alumnus, read an original poem, "Because," in which she gave Mrs. Hadley credit for no little part in his success. Several others complimented Mrs. Hadley for her work in the church and in civic activities in the city.

And then Dr. W. O. Mendenhall, in that quiet way of his, told how he had been encouraged many times by the unwavering faith of W. S. Hadley in the ultimate success of the school, when the outlook was somewhat discouraging.

A large number of letters of congratulation were read from friends in all parts of the country, who were unable to attend the reception.

NEWS OF OUR MEETINGS

S. H. Gimre, who has been superintendent of Marshalltown, Iowa, Friends Bible School for the past five years, has resigned and will spend the summer in Canada on his farm until after harvest. He has been a faithful superintendent, *always on time*, and his resignation was accepted with many regrets. The Executive Board of the school arranged a surprise party for him in the basement of the church with more than thirty teachers and officers present. The program of music, singing, and talks by Charles O. Whitely and others expressed some appreciation of him and his good work. Refreshments were served by the Social Committee. Charles Whitely went to Iowa Falls, March 24, to have charge of the funeral for W. Jasper Hadley, a Friend well known throughout Quakerdom.

* * * *

Fred McKinney, pastor at Glenview, near Glen Elder, Kansas, was the evangelist at a successful three weeks' revival effort closing March 16, 1930, at Northbranch, Kansas. The messages were clear and plain and more than forty were renewed, converted, or sanctified. Some of the Northbranch church people

WANTED

About April 15, on my return from Japan and China, a well concerned woman Friend to help me with the problems of my home. Carolena M. Wood, Mt. Kisco, New York.

WESTTOWN SCHOOL

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made a goodwill visit to a group of Mexicans who were working on the Rock Island Railroad tracks at Otego, Kansas, on February 25. After singing and having prayer, popcorn, home-made cookies and good literature were given them. Later, on March 16, quite a number went to Lebanon, Kansas, where they had gone, and after having a service with them distributed one hundred New Testaments among them.

* * * *

A revival meeting is in progress in the Friends Church, South Wabash, Indiana, being conducted by the pastor, Edward Hartsuck. The preceding week was spent in cottage prayer meetings. A special choir is in charge of the singing. It is earnestly hoped by many that souls will be added to His Kingdom.

WHITTIER ACTIVITIES

Prof. Walter J. Homan is superintendent of the High School Department of the Church School, with Caroline C. Trueblood and Wilmer Pyle as assistants. Dorothy Pyle holds the office of secretary and director of worship. The teachers are Caroline C. Trueblood, Mariam Smith, Harold Jones, Dorothy Epperson and Carl T. Cobb. There are one hundred young people in this department.

Following the Church Supper, March 12, a group of boys and girls from this department, directed by Caroline C. Trueblood presented the Missionary Play, "Ordered South," which was exceptionally strong in spiritual values. Speaking parts were carried by Margaret Binford, Mary Collier, Harold Bailey, Rendall Terrell, Harold Brown and Robert Downey. Some of those assisting with costumes, lighting, staging and singing, were Barbara Rees, Hubert Perry, Mary Van Deman, Louise Cook, Charles Sanders and Helen McClean. A silver offering was taken to be used in enlarging the equipment for this department of the Bible School.

"Christianity Around the World," was the subject of a recent Sunday morning sermon by Dr. Charles D. Hurrey, an all round the world man of the Y. M. C. A. His message stirred many hearts.

The last of seven Church Night sup-

pers occurred, March 19. This was "State Night," and was truly a great occasion. It was not only a coming together in a social friendly way but the deeply spiritual side was also duly emphasized. Forty states and countries were represented at the tables, around which were seated 500 people. Many others served in the kitchen and in the dining room about the tables. Ohio had fifty-six at the tables, and won first prize for unique decorations, notwithstanding the spacious room was beautiful and striking in all of its appointments. California seated sixty-five persons, Iowa ninety and Indiana one hundred twenty-five. Willard O. Trueblood was commander-in-chief of the situation and E. L. Gregory, assistant. The "Cotton Blossom Singers," from Piney Woods School, Mississippi, were present and sang some selections during the supper hour, then gave a concert at 8 o'clock in the church auditorium. They are four splendid fine looking young men, with voices fraught with such melody as only the Negro singer can produce. The spirituals which they sang were fervent and full of pathos. The listener wanted more than ever to be an out and out Christian.

Albert N. Chamness, one of the worthy members of the First Friends Church of Whittier, is the very efficient Mayor of Whittier. He has been mayor for two years, and a member of the city council for four years. He and his wife have charge of Wardman Hall, the College Men's Residence. Frank W. Wright, another of our good men, served as Mayor of Whittier for several years.

C. Bevan Johnson, Banker, is chosen and elected for another year as Clerk of Whittier Monthly Meeting.

CLINTON ODELL REYNOLDS

Like the shepherd to the flock, he has only led forward into the fold, bidding the loved ones to follow on.

A crown of victory for the departed one; A mantle of sorrow for those who remain.

Clinton Odell Reynolds was born near Carmel, Indiana, January 8, 1872, the son of William Clarkson and Lydia Ann Haines Reynolds, and a birthright member in the Society of Friends. He accepted Christ when in his early teens and began to prepare himself to be a worthy shepherd. He attended high school at Carmel and at Westfield, and was graduated from Earlham College in 1895. He also attended Oregon State Normal and for six years taught in the schools of Oregon. At Newberg, in 1900, he was married to Mary V. Pim of Alliance, Ohio. He was recorded a minister of the gospel at Sherwood, Oregon, where he served as pastor for a year. Going to Damascus, Ohio, he finished a course previously begun at Friends Bible

Institute in Cleveland. Then, as pastor, he served the meetings at Selkirk and Lupton, Michigan, at Marengo, Ohio, and at Fountain City and Farmland, Indiana. Failing health prevented further pastoral service in September, 1929, and he passed from works to reward at his home in Farmland, March 6, 1930. Interment at Fountain City. His wife and four daughters survive him.

As an undershepherd, he strove to lead men to the great Shepherd, favoring any movement for the uplift of mankind, but counting the Man of Galilee as the only hope of salvation. Unassuming himself, he assumed to let God lead and endeavored to faithfully follow. He loved the study of the Scriptures and his ministry was largely doctrinal. The sheep and the lambs he led into green pasture and the sin-sick he pointed to the cross of Calvary. Ere the shadows became too dark, he expressed his wishes regarding funeral services which were accordingly fulfilled. He delighted to penetrate the misty haze of the future through the vision of prophecy, what must be his joy now with no veil to intervene!

THE TORONTO CONVENTION

The dates June 23-29 are important for all persons interested in religious education. The International Council of Religious Education holds a convention on these dates in Toronto, Canada. This commemorates the century and a half since Robert Raikes of Gloucester, England started the modern Sunday School movement.

There are many special features to the convention. Note especially these three:

TWO NEW BOOKS

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By Edna Madison Bonser.

A series of vivid stories which cover with charm and clarity the boyhood of Jesus to the age of twelve. Teachers will find this of great help in making Jesus real to the children. A number of questions, hints, and projects in connection with each story make the book of special value.

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1. All foreign missionaries on furlough, and still under employ, are invited as guests without payment of enrollment fee. Toronto homes are offering them free entertainment.

2. Special trains will leave both Chicago and St. Louis on Sunday night, June 22, reaching Toronto Monday afternoon. Should you desire a place on either of these trains, your application should be in soon.

3. All Friends expecting to attend the convention should send their names, very soon, to E. H. Stranahan, Oskaloosa, Iowa. Credential cards will be furnished you. The enrollment fee is (\$5.00) five dollars.

TO FRIENDS VISITING ENGLAND

Since the opening of The Penn Club some ten years ago an increasing number of Friends from America have made it a place of stay when visiting London. There are doubtless many others who are still unaware of our existence. May I therefore take the opportunity to say how glad we are to have the Club used by Friends from all parts of the world. Our bedroom accommodation will not allow more than a limited number staying with us, but we are always glad to welcome others in to meals. The position of the Club is central and very near to Friends House, the Headquarters of London Yearly Meeting. I shall be pleased to give further information to inquirers by mail. S. GRAVESON.

8, 9, 10, Tavistock Square,
W.C.1.

BIRTHS

MCCRACKEN—To J. Raymond and Ina McCracken, Fairmount, Indiana, March 24, 1930, a daughter, Bertha Alice.

STOUFFER—To Carl and Esther Stouffer, Wabash, Indiana, March 23, 1930, a daughter.

MARRIAGES

WOLFRUM-BARNETT—In the Friends Church, Wabash, Indiana, March 20, 1930, before a company of friends and relatives, Martha Barnett and Theodore Wolfrum. Ida Stouffer, minister. They will reside on a farm south of the city.

DEATHS

GARDNER—At the home of her daughter, in Tacoma, Wash., March 15, 1930, Elizabeth Gardner, daughter of Mr. and Mrs. John Knowles, in her 83rd year. Born in Salem, Iowa, she came to California in 1860 and three years later was married to Rhodes Gardner. Nine children were born to them, four of whom survive. For thirty years they have lived at Newberg, Oregon. A birthright member of Friends she was ever faithful to the principles of the Society. Funeral services were conducted by Denver Hedrick, pastor of Tacoma Friends Church.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

Canada: Toronto, Ontario; April 23; Arthur G. Dorland, University of Western Ontario, London, Ontario.

New York: Poughkeepsie, New York; May 28; L. Hollingsworth Wood, 501 Fifth Avenue, New York City.

Nebraska: Central City, Nebraska; June 4; M. Herbert Watson, Central City, Nebraska.

Oregon: Newberg, Oregon; June 10; Edward Mott, 1169 Kirby Street, Portland, Oregon.

California: Whittier, California; June 18; Allen U. Tomlinson, 142 South Friends, Whittier, California.

New England: Vassalboro, Maine; June 24; Lindley M. Binford, 169 Concord Street, Portland, Maine.

North Carolina: Guilford College, N. C.; August 5; Samuel L. Haworth, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 11; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 18; Albert L. Copeland, Paoli, Indiana.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

PENNINGTON—At his home in Evanston, Illinois, March 21, 1930, Frank K. Pennington, son of John and Rebecca Pennington of Damascus, Ohio, in his 63rd year. He was a successful Christian business man, a devoted son, a loving husband and father.

PETERSON—At the home of his son, G. C. Peterson near Gilman, Iowa, March 21, 1930, Lars Peterson, aged 87 years. Born in Stavanger, Norway, he came to America in 1858 when fifteen years of age and settled at Salem, Iowa. Ten years later he married Kisten Olson at Keokuk and they lived at Salem, at Gilman, on a farm in the LeGrand neighborhood and later moved to LeGrand where his wife died in 1925. Since then he made his home with his children. For sixty-two years he was member of Friends, the last six years a member of Marshalltown monthly meeting, a man well loved and much appreciated. Five sons and their families survive him. Funeral services were held at LeGrand Friends church in charge of Charles O. Whitely assisted by J. H. Hadley and Taylor Guthrie. Interment in the Friends cemetery at LeGrand.

SWEENEY—At her home in Georgetown, Illinois, March 12, 1930, Julia A., widow of Joseph Sweeney, and daughter of Andrew and Rachel Cowan Wood, in her 87th year. Born near Chrisman, Ill., she was converted in early girlhood and about thirty-four years ago joined Friends. She was married in 1860 and six children were born to her, but only one granddaughter, Georgia Henderson of Georgetown, remains of her immediate family. When it was impossible on account of failing health to attend meeting she was a member of the Home Department of the Bible School. George H. Moore, pastor at Ridgefarm, and Bertha Day, pastor at Georgetown, were in charge of the funeral services.

WANTED

Two or three copies of the autobiography of Allen Jay. Address J. Elwood Cox, High Point, N. C.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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